3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

to the river to lay their eggs. The large eggs of the alligator are also much in favor, and it is said by some that alligator flesh is edible. The eggs and flesh of another and slightly different species of amphibian, called tulicio in the local Spanish, are likewise used for food. In addition to these foods there are certain insects which, either full-grown or in the larval state, are much esteemed.

Various methods are employed in the preparation of these foods. The plantain, the most important food product of the Cayapa, is prepared in a variety of ways. It is almost invariably gathered while green, and is regularly eaten in that condition, though ripe plantain is frequently used for making a kind of gruel, and occasionally it is roasted. The usual method of preparing the green plantains is by boiling, the outer covering of the fruit having first been removed. They are thus cooked for from a half to three-quarters of an hour in a pottery vessel, or nowadays more frequently in an iron or a granite-iron kettle, closely covered with a green leaf called ũ'tya hakĭ, which is very tough and is used in many ways in the preparation of food. It is impossible to cook green plantain so that it is tender, hence the usual mode of preparing it is to beat the hard, cooked fruit with a stone muller upon a *mealing stone (pl. LXXV, 1, 2)*, mixing and kneading it meanwhile with the hand. Usually this beaten plantain, which is called bala, is eaten without seasoning, although a little salt may be added; or it may be mixed with dried meat during the pounding. The boiled green plantain is also frequently eaten without

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

pounding. The ripe plantain, on the other hand, is generally prepared, after boiling, by macerating with a wooden masher, matcó'ka, in a wooden bowl, called batea in Spanish. In pls. LXI, LXII these implements are shown, the masher appearing in pl. LXI, 1–5, and the batea in pl. LXII, 4. In this form the plantain will keep for three or four days, and is a nourishing, concentrated food. It is, however, never eaten in this form, but is diluted with water into a very thin gruel, which is drunk more as a refreshment between meals than as a regular food. The plantain mash is also carried on short trips into the mountains or along the river, and is made into gruel as needed.

Both green and ripe plantains are also roasted over coals, the ripe ones generally with the outer covering, the green ones usually without it. When thus cooked also, the green plantain is preferred to the ripe. It is ordinarily roasted until quite dry, when it is mashed on the mealing stone with the muller. The pounding in this case is not the same as in making bala—the plantain is merely mashed flat, without any mixing with the hand.

Still another method of preparing green plantain, but one that is not applicable to the ripe fruit, is the making of a kind of tamales. With a small shell the plantain is scraped to a mushy consistency, and, after the addition always of a little salt and sometimes of pounded meat, fish, or certain species of insects, is rolled into a long, slender cylinder, covered with the tough green leaf, ú'tya haki, before referred to. This preparation is then roasted before the fire for some

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

226 The Cayapa make frequent journeys to the ocean, chiefly for the purpose of securing shellfish and crabs, which are abundant along the beaches about the mouth of the river. There are several species of clams and mussels, as well as oysters in large numbers. Also crabs of several species are very abundant, and are captured usually by digging out their burrows. Both the shellfish and the crabs are brought alive up the river, the crabs being confined in coarse baskets. Oysters are usually heated over coals sufficiently to cause the shells to open, and are eaten directly from the shells with a bit of salt or lemon; but clams and mussels are generally boiled. Crabs also are almost always boiled, although sometimes they are roasted.

226 Inland, along the banks of the Rio Cayapas and its tributaries, are obtained three other foods of the same class. In the wet soil of the jungle live large numbers of a small, bright-red land crab, called nē′lū, or, more specifically, kaia′pa nēlū. This crab has one very large arm, which is the only part used as a food. The crabs are caught in great numbers, and the large arm is removed and roasted. In the waters of these streams are also large numbers of a small species of lobster or crayfish, called pī′cū, which is considered an excellent food. It is caught with a special dip-net, called cīa, used almost exclusively for this purpose. The third food of this class is likewise obtained from the rivers. It is a very small bivalve, resembling a miniature mussel such as is found in the ocean, and is gathered at certain points along the streams where the rock walls of the banks or where bedrock affords convenient lodgment.

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

time to time. This thick paste is then placed in a cooking-pot or kettle with the requisite amount of water and boiled, the consistency of the gruel of course depending upon the amount of water added. The thick gruel is eaten with the fingers, or frequently nowadays with a spoon, and is eaten as ordinary food. The thin gruel, which is more frequently made and which usually is sufficiently liquid to be called a beverage rather than a mush, is drunk from small hemispherical calabashes. It is flavored with a little salt, or preferably with sugar. This food is called champo (tcambō'se in Cayapa) and is used almost exclusively at feasts, where it is served in canoe-shape wooden vessels, called tcambō's kūle, made especially for the purpose. These utensils are from two and a half to three and half feet long, their ends are made like the prow and stern of a regular canoe, and they are elaborately ornamented with the same painted designs as are used on large canoes. These little vessels may be set upon the feast table, but often they are carried about among the feasters, in which event one of the masters of ceremony takes the prow and another the stern and pass throughout the house, being careful that everyone is served. On the surface of the beverage float from two to four or five small calabash dippers, or mates, with which the champo is drunk.

A sufficient amount of maize to provide seed for the succeeding year is allowed to ripen on the stalk each season. The ears are gathered, the outer husks bent back, and tied together in bunches of a dozen or more